178 cont./ [Passarinho, Moreira, and União]

621 and so close to them has the city come, by virtue of natural
[162] development and expansion. Nowadays, Passarinho and Moreira number, respectively, 109 and 130 inhabitants, who make up a relatively homogeneous population consisting largely of Terena Indians (who identify themselves as "pure"), mestizos, and an occasional neo-Brazilian.

439 The means of communication of these aldeas connect
386 them with Miranda by a small road, at the entry of which
● [191] there is a "bolicho" (141) that supplies the Indians with hard-

[104]

141. "Bolicho" is a regional term applied to the small roadside stores that have in stock all kinds of merchandise, from food to cloth and iron tools.

648 ware and drinks. The native post, located in Passarinho, has
439 not been in operation for many years; suffice it to say that
386 the last man in charge of it was the owner of that "bolicho" and never lived in the aldea or duly attended to it: on the contrary, he made use of his position to improve his business, at the cost of the exploitation of the Indians and civilizados thereabout. (142) This road connects Passarinho with Moreira,

142. To give an idea of the role that was played by this individual in the native community, it is enough to say that at the time of our visit to those aldeas, no one knew him as the post superintendent, but he was rather well known as "the bolicheiro." Aside from

178 cont. / [Passarinho, Moreira, and União]

being a federal deputy and "bolicheiro," he had obtained the post of "delegado de quarteirão" of the município of Miranda; it is said of him that it was common to find in his "bolicho" firearms taken at night from ill-advised people who went up the road with weapons; and as delegado, he did not hesitate to arrest and order a beating for those Indians who for one reason or another had a disagreement with him.

This road connects Passarinho with Moreira, the latter being quite close to the União local group--which results in rather intensive contact between these three aldeas.

União is a special case. It originated in 1946, as the result of a disagreement in Bananal aldea, (143) which led to

143. For details on the matter, see pp. 121-122.

the departure of the two principal Protestant leaders of the community, who, with their families, went on to occupy a 73-hectare lot which they had acquired. The son of the principal leader, Patrício Lily or Wollily--the present leader of the small União community--, told us that on November 20 /179/ of that year, the families settled on those lands and there founded, months later, in 1947, the "Escola Evangélica União." In 1948, the informant went to study at the "Instituto Bíblico Eduardo Lany" in Minas Gerais, where he remained for four years, three of them in the regular course to become an evangelist and one year devoted to a rural-teacher course.

[Lalima]

/82 cont./

361 group of seven dwellings situated near Barreiro stream, on the
621 boundaries of the reservation, in an area of campos utilized for
233 cattle-raising by the Serviço de Proteção aos Índios and by the Indians themselves.

361 As for the production areas of the community, it can be
311 said that three-fifths of the reservation consist of winter pastures and "second-growth" campos for cattle-raising. The remainder
233 is used for buildings and farm plots. As can be seen, Lalima is
241 characterized by being an aldea tied to pastoral activity, in
464 spite of /the fact that most of the Indians work on/ their farm plots and at the extraction of angico bark on the fazendas of
[422] the município. Very few families own cattle, and only a small number of men are called upon to work with the post stock-raising.

●491 Lalima's chief means of communication with the outside are two roads; one, 48 kilometers long, that goes to Miranda, and another, about four kilometers long, that connects the
[366] aldea to Pôrto Lalima, on the Miranda River. Each of these
[439] roads has, at points favorable to trade with the Indians, a "bolicho" that supplies--at prices much higher than in Miranda--
489 varied merchandise to its population. The nonexistence of frequent and inexpensive boats to Miranda makes the most common means of access to the city the long road, which is
[161] usually traveled on foot. This seems to be the factor most conducive to the constant immigration of Terêna Indians to the
162 aldeas close to the city, as referred to earlier. Among the tribal contingents that increased the population of Lalima, the most important are the Kinikináu and the Terêna; and everything indicates that while the former remained in Lalima, the latter was the one that became the group to show the greater mobility.

/82 cont./
Bananal and Ipegue

361 Bananal and Ipegue are two contiguous aldeas, close to the neo-Brazilian settlement of Taunay, from which they are
[491] respectively four and eight kilometers distant. They are
[496] situated in the Aquidauana município, and between them and Cachoeirinha it is no more than four leagues, which can be traveled on /83/ an old road, cut through the woods, or by the Noroeste do Brasil railroad, which connects the Duque Estrada stations with Taunay's.

162 The first accurate census data available compel us to
621 deal with them as a unit, because they give the total population of the reservation--which is only one, comprising the two aldeas--, without differentiating between the local groups. Thus, in 1918, Bananal-Ipegue presented the following statistical picture: male population, under ten years, 137 individuals; from eleven to twenty years, 133; from twenty-one to sixty years, 103; over sixty, 35 persons; female population, from zero to ten years, 100 individuals; from eleven to twenty years, 67; from twenty-one to sixty, 140; over
166 sixty, 35; giving a total of 750 individuals. By this time there was a constant influx of Indians to Bananal and Ipegue, coming from "colônias" set up on the fazendas of Miranda and
161 Aquidauana municípios. And in spite of the departure of a
162 considerable number of individuals for Cachoeirinha, around
621 1920, (146) in 1926 a population of 1,330 individuals was

161 146. Consulting the 1921
166 report of the Mato Grosso
621 Inspetoria, we read: "The
[143] Indians keep coming in but they already feel that Bananal and Ipegue cannot hold them much longer; and they are shifting to

/85 cont./ [Bananal and Ipegue]

361 tendency to urbanization, did not fail to contaminate Ipegue,
[628] for the simple reason that the inhabitants of Ipegue had to go
[496] through Bananal to reach the railroad line; this owing to the geographic position of Bananal, situated between that aldea
[133] and the neo-Brazilian settlement of Taunay. The boundary
[132] between the two aldeas is Ipegue stream, full during the rainy reason--December to February--and reduced to a stream in the
[312] dry season, easily crossed on foot. It and two reservoirs, one in each /86/ of the aldeas, supply the communities with water.
[231] Which is not to say that in some years Ipegue and Bananal have not suffered from total drought; this is also the problem of Cachoeirinha, Passarinho, and Moreira.

[184] The layout of Ipegue is the same as that of Bananal,
[348] excepting naturally that degree imposed by the tendency to a more rapid urbanization of the latter. It comprises a central nucleus of 50 houses, aside from the post (a subpost, subordinate to the Taunay Native Post), the school, and the Catholic
[491] church. At the boundary with Bananal, that is, close to Ipegue stream, thus next to the road that connects the two aldeas, we find five ranchos with their respective farm plots. On the other side, northwest of Ipegue, on the boundaries of the reservation, there is a concentration of ranchos, about a half
[241] score, at the place called "Roças." Similarly to Cachoeirinha and Bananal, the farm plots of the inhabitants of the central nucleus are quite far off, in duly fenced-in areas, protected not only from cattle but also from pigs and chickens.

621 Ecologically speaking, Ipegue and Bananal are tied to
489 the city of Aquidauana, whereas Cachoeirinha, Moreira, Passarinho, União, and Lalima are tied to Miranda. The major purchases in those communities are made in Aquidauana,
[441] while minor ones are made in Taunay. In this regard, we had
[443] the opportunity to meet the Terêna "bolichoeiro" of Bananal, in Aquidauana, and we saw the amount of his purchases to supply his store in the aldea. But, aside from Bananal and Ipegue, two other aldeas are also tied to Aquidauana and far more intimately so: they are Limão Verde and Aldeinha.

[Buriti]

/95 cont./

872 invited to teach; but this was unsuccessful: the "teacher" had
825 the pupils sing religious hymns, incurring sharp criticism from
the post superintendent, who could not permit the S. P. I.
school to have a religious content, whether Catholic or
177 Protestant. Aside from these foci of culture change, that is, the
schools, the post itself, the mission, and the Catholic padres
who occasionally visit Buriti, we have the neighboring fazendas
464 and the "bolichos." As for the fazendas, it should be noted
648 that when we passed through Água Azul we did not find a single
adult male in the community; they were all working on the
fazendas and were to return to the aldea only at the end of the
366 day. And concerning the "bolichos," we found four of them
491 at the head of four of the roads that connect the reservation
797 with the outside; on the fifth road, the Evangelical mission
already referred to was situated. Thus, of the five means of
access to the native community, four are controlled by "bolichos"
and one by missionaries.

648 But the relations of the aldea are not limited to the
"bolichos" and to the mission referred to. Four leagues from
Buriti there is the town of Sidrolândia, with a few business
houses, a pharmacy, the prefecture, and a modest boarding
house. Between Sidrolândia and Buriti, one league from the
latter, there is a small settlement of neo-Brazilians called
Barro Prêto /"black clay"/, probably because of the great
dampness of its soil, which is quite dark and good for farming.
[433] The Indians of the community maintain regular contacts with
Barro Prêto and with Sidrolândia, only not trading with them
because of the insufficient production of goods on the reserva-
[252] tion. It should be borne in mind that the chief product in
Buriti is manioc flour, which nevertheless is not put out in
quantities larger than necessary for internal consumption.
464 Buriti is one of the communities most dependent on the regional
648 labor market; the large numbers of cattle in the aldea do not
[233] belong to the Indians but to the Serviço de Proteção aos Índios,
which naturally does not require more than five peons to care